

Pam. Educ. miss. Japan

854

# *Chinzei Gakuin*

*Nagasaki, Japan*



*Leaders-to-be of Japan*

BOARD OF FOREIGN MISSIONS  
METHODIST EPISCOPAL CHURCH  
150 FIFTH AVENUE, NEW YORK





Group of Christian Physicians, Japan

## A Record of 1092 Leaders of Japan

“WE should expect to find Christian men and women occupying positions of authority and influence in the educational world of Japan,” says Dr. William Axling, a well-known missionary of that country. “A large company of Christian leaders who as presidents and professors of the Christian schools and colleges bring distinction to their institutions, are held in high regard by all classes in the country and some have won fame abroad. . . . In the field of medicine the Christians are notably represented and rare is the church that does not have a physician among its members. . . . The movements for social reform and temperance have the strong support of the Christian forces. . . . One of the most interesting and hopeful evidences of the influence of Christianity is the number of Christian men prominent in the industrial life of the nation, who in their business methods and in the treatment of their employees are giving practical

expression to the teachings of Christ. . . . Finally, in that important place of influence, the Christian ministry, there is a company of men who would rank as leaders among the Christian forces of any land. . . . Thus along every walk of life go the Christian torch bearers."

DEGREES GRANTED CHINZEI  
ALUMNI

*In U. S. A.*

Bachelor and Master . . . . . 20

*In Japan*

|                                 |   |
|---------------------------------|---|
| Doctor of Medicine . . . . .    | 3 |
| Master of Medicine . . . . .    | 2 |
| Master of Engineering . . . . . | 5 |
| Master of Agriculture . . . . . | 1 |
| Master of Arts . . . . .        | 2 |
| Master of Law . . . . .         | 6 |
| Master of Commerce . . . . .    | 1 |
| Doctor of Philosophy . . . . .  | 3 |

Among the more notable mission schools which have contributed to this large group of Christian professional and business men in Japan "Chinzei Gakuin" ("Southwestern Educational Institution") holds an important place. From 1888, when the institution graduated its first class of 6 members, until June of 1925, 1,092 young Japanese men

have graduated from it. The record of these graduates shows that of those living, 11 are school principals, 69 are school teachers, 24 are pastors, 24 are in the United States pursuing courses of study, while 156 are students in higher educational institutions in Japan. Among the other graduates are: artists, 4; army officers, 8; bank employees, 23; business men, 166; company employees, 196; contractors, 2; consuls, 2; government officials, 85; judges, 2; lawyers, 2; newspaper men, 14; pharmacists, 14; physicians, 31; writers, 1. Two other graduates are Buddhist monks. Eighty-nine of the graduates are deceased and the occupations of 46 are unknown. This is a record of which any secondary school might well be proud.



# A History and a Future

WHEN the Rev. Carroll N. Long, Ph.D., left Tennessee in 1880 to enter the missionary service of the Methodist Episcopal Church in Japan, he was given \$2.00 by Mrs. N. E. Cobleigh, the widow of a former president of Tennessee Wesleyan University. "Use this for Christian education in Japan," said Mrs. Cobleigh. With this sum as a nucleus Dr. Long obtained from his personal friends several hundred dollars with which to organize a Christian school in Japan.

Conference with missionary leaders resulted in the decision to erect the proposed school in the then growing city of Nagasaki. On October 23, 1881, the new school opened with three



President Noboru Kawasaki was born at Obi, Miyazaki Prefecture, Kyushu, on October 10, 1870. As a young lad he entered Chinzei, and became a Christian. In June, 1894, he finished Chinzei's Middle School course. Four years later he was graduated from her theological department. Later he went to America, where he attended Boston University, graduating in 1906. The next year he received his Master's degree, and in 1908 was grad-

uated from Boston University School of Theology with the degree of Bachelor of Sacred Theology. Upon his return to Japan, he served for several years as pastor of Wesley Church (Nagasaki), and teacher of Bible in Chinzei Gakuin. In 1920 he was elected president of his Alma Mater.

departments: preparatory, collegiate, and theological. A three-year course of study was offered in each department. Seven years later three young men were graduated from the collegiate department and three from the theological department.

In its earliest days the school was known as "Cobleigh Institute." In 1906 its present name was adopted. In 1899 it was recognized as a school by the department of education of the Imperial Japanese Government. With the organization of the Japan Methodist Church in 1907, the theological department of Chinzei Gakuin was discontinued, the students of that course being sent to the Methodist theological school in Kobe, or to the similar institution in Tokyo. The following year the middle school department, corresponding to an American high school, was given full recognition by the Japanese government, and thus the graduates of Chinzei Gakuin had the doors of all government colleges and universities open to them.

In February, 1924, the main building of Chinzei Gakuin was totally destroyed by fire. With a part of the fire insurance money a temporary barracks building was constructed inside the burned brick walls of the former structure.

It is in these temporary barrack quarters that 500 boys are now attending classes. The last graduating class numbered 89, the largest in the history of the institution. But the school cannot for long carry on its work under this handicap of lack of space and buildings. If Japanese leaders of the future are to be trained here, the institution must be adequately housed.

# Nagasaki: The Glasgow of Japan

THE city of Nagasaki, on the west shore of the island of Kyushu, southern Japan, is famous the world over to-day as one of the great shipbuilding centers of the Pacific. Three miles of its waterfront is occupied by the Mitsubishi Shipbuilding Company. Together with their allied company and backers, the Mitsu Company, they form the most powerful financial and industrial organization in Japan.

This Nagasaki shipbuilding yard normally employs 12,000 highly trained workmen. Here have been built some of the largest merchant vessels of the Pacific as well as many large naval ships. The city has a total population of 176,000 people.

It was this city that Francis Xavier, the noted Jesuit missionary, made one of his missionary centers for Japan. It is interesting to note also that the first Protestant missionaries who came to Japan after Commodore Perry's visit landed at Nagasaki.



Shipbuilding Plant, Nagasaki





In the New Chinzei Gym



Kindergarten in Nagasaki



"Morning Watch Band," Chinzei



Temple Pathway, Nagasaki



## “STRENGTHEN THE CHRISTIAN SCHOOLS”

“The strengthening of the Christian schools is one of the salient needs of the day. No one would deny the importance of laying siege to the Government School student body, but it is likewise important to create a chain of Christian schools of the highest quality, in every section of the empire. In the long run, this would be one of the most highly multiplying uses of missionary men and money. Who prates of the competition between the evangelistic and the educational work? They are one and inseparable, interacting organs of one body. The schools work on the most plastic minds, not for a few minutes a week, but for months on end. They operate by peaceful penetration, not by sudden attack; but in a true sense they are evangelistic. . . .

“The achievements of the Christian schools are remarkable when contrasted with their meagre equipment and resources. But if one may hazard a guess, a fifty per cent increase in the grants for maintenance and buildings made by the mission boards would double the net productivity of the schools.”—GALEN M. FISHER

# A Missionary Writes of Chinzei

SOMETHING of the spirit of Chinzei Gakuin, and of the faith and steadfastness of purpose of its staff, Japanese and American alike, may be gleaned from these random paragraphs from letters of Glen Bruner, missionary in Nagasaki:

## 89 GRADUATES IN 1925

“We graduated eighty-nine boys this spring (1925). Of this number not quite half were confessing Christians, but all of them had come to know that the hated ‘Jesus religion’ was a religion of love and of hope. They no longer fear Christianity as a woman fears a serpent. They are not against Christ, therefore they are for Him.

“We took 124 new boys into the first-year class. They are bright little fellows, and have the making of great men in them if we can only live up to our responsibility.

## EVANGELISTIC MEETINGS

“We have just ended a series of union evangelistic meetings that were held in the auditorium of the famous Mitsubishi Shipbuilding Company. While I do not know just how many decisions were made for Christ, I do know that thousands flocked to the meetings and heard, many of them for the first time, the Gospel message. The whole was planned and carried out by Japanese leaders, graduates of mission schools and some of them graduates of American Christian universities. We feel that the meetings were a decided success, and since they are the first of the sort in this city we hope that they will be repeated again and again. . . .



## NINE CANDIDATES FOR MINISTRY

“The most important spiritual development took place in the hearts of some seventy boys who confessed Christ as their personal Saviour. There are nine candidates for the ministry in school.

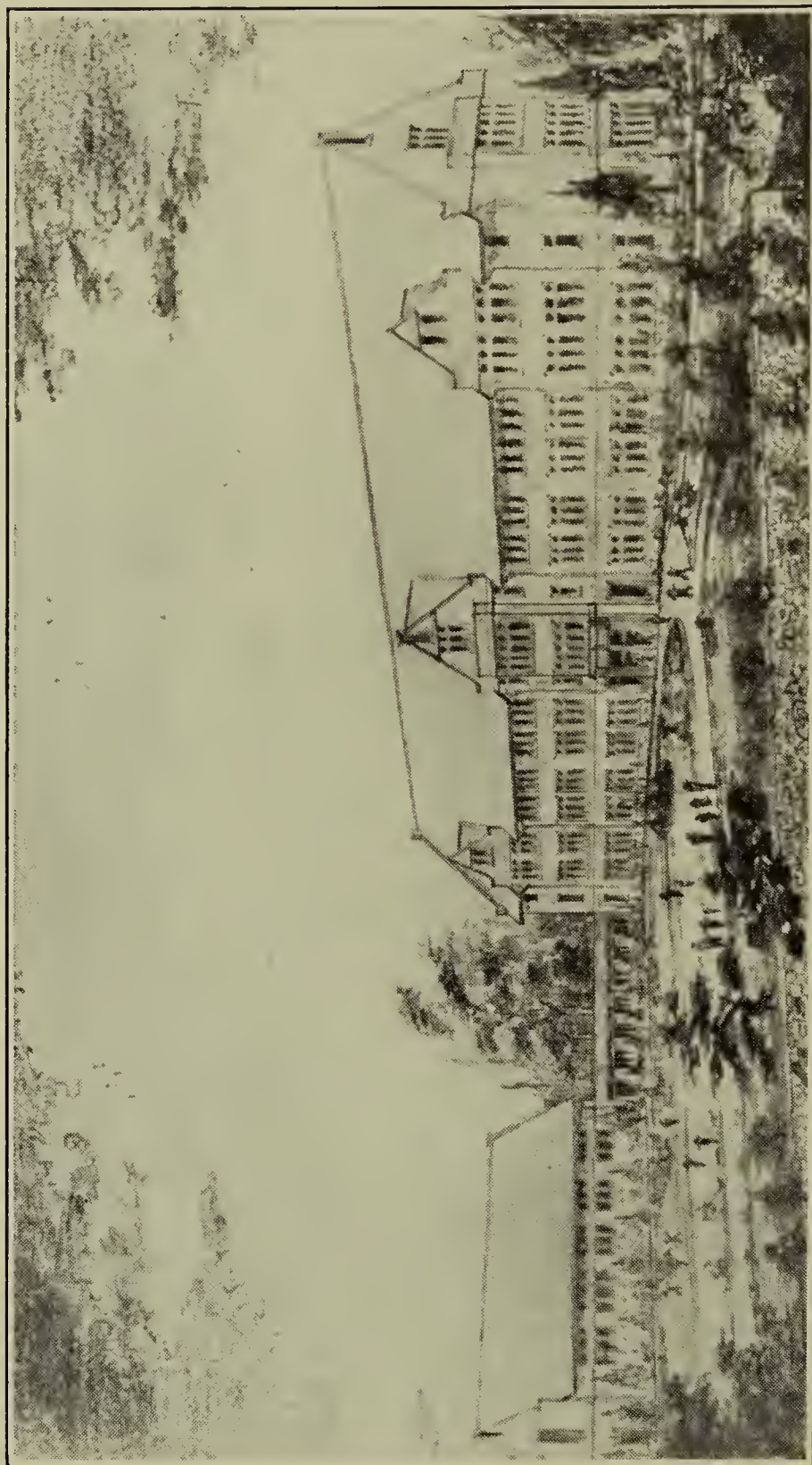
“The Student Y. M. C. A., the Morning Watch, and voluntary Bible classes aid in the spiritual development of the boys. The firm faith of the President, the inspiring zeal of a devoted, capable pastor, and the leadership of Christian teachers, all count for the Master. . . .



“Any Room in Your School?”

## “THEY HAVE BECOME CHRISTIANS”

“A large class of young men will graduate this year, leaving Chinzei with high hopes for the future. They have—a few more than half of them—become Christians. Some of them have been disowned, kicked out of house and home for that very thing, for the hatred of ‘Yaso Kyo,’ as the Jesus religion is sometimes called, is very great in some sections. Those who have not openly accepted Christ have had their lives changed by contact with Christian teachers—and the ideals set for them by these teachers.”



The Architect's Vision of the New Chinzei Gakuin



# A New Home for Chinzei Gakuin

FOR more than forty years Chinzei Gakuin has stood upon a hillside overlooking Nagasaki City and her beautiful harbor where vessels flying every flag of the world drop anchor. Crammed in between mountains and sea, it has always lacked a proper campus. Its property is totally inadequate properly to care for 500 or more eager Japanese students. It is built on several different levels, thus making playground and building problems wholly impossible to overcome.

Even before the disastrous fire of 1924 Chinzei Gakuin had needed new buildings to house her rapidly growing student body. The dormitories, weakened by white ants, by earthquake, and by typhoon, have had to be taken down. The fire destroyed the main building. The frame gymnasium is the only suitable structure now giving service upon the campus. There are no suitable facilities—nothing but makeshift equipment—for scientific laboratory work, for library, for chapel, for administrative offices.

## “MUST BE REBUILT”

“‘*Carthago delenda est*’ never meant half so much as ‘Chinzei must be rebuilt,’” writes the Rev. F. N. Scott, missionary in Nagasaki.

So the Chinzei Gakuin authorities have purchased in one of the suburbs of Nagasaki a new site upon which it is proposed to build and equip a modern school plant suitable for Chinzei’s task in training leaders of the new Japan. It is an old military parade ground; the government has sanctioned its sale for educational purposes.

The old school site, which has greatly increased in value during recent years by the growth of the city all around it, is to

be sold. The proceeds will pay for the new campus site, and will provide a nucleus for the new building enterprise. An American friend of the school has offered \$10,000 for the erection of new buildings, conditional upon the raising of the remainder needed to properly equip the institution. Yen 20,000 (\$10,000) is already promised in Japan by alumni and constituents.

### THE BUILDINGS

The buildings and work needed upon the new campus, with an estimate of their probable cost (a building costing about the same in Japan as in the United States) are:

|                                                                  |           |
|------------------------------------------------------------------|-----------|
| Main building (recitation and administration rooms) . . . . .    | \$85,000  |
| Dormitories for 100 students (4 units at \$6,250 each) . . . . . | 25,000    |
| Removal from old site, walls, roads, etc. . . . .                | 5,500     |
| Land . . . . .                                                   | 6,500     |
| Teachers' houses (two at \$3,500 each) . . . . .                 | 7,000     |
| <hr/>                                                            |           |
| Total . . . . .                                                  | \$129,000 |
| One third from Japan . . . . .                                   | 43,000    |
| <hr/>                                                            |           |
| Two thirds from America . . . . .                                | \$86,000  |

### "A YEN FOR A DOLLAR"

"A yen from Japan for every dollar from America" is the slogan of the Christians in and around Nagasaki in raising their share of the amount. They have pledged themselves to raise yen 86,000 (\$43,000) for the new buildings—and have already made a good start towards securing the amount.

On all gifts for these buildings, either World Service "Apportionment" or "Special," credit will be given, as the donor designates. Gifts may take the form of memorial buildings or memorial rooms to some loved one in a donor's family, or to some loved member of a congregation. Gifts and inquiries



should be sent to Morris W. Ehnes, treasurer, Board of Foreign Missions, 150 Fifth Avenue, New York City.

No more lasting or multiplying gift can be made than one which will continue through the years to exert its influence in raising up Christian leaders in Japan.

BOARD OF FOREIGN MISSIONS,  
METHODIST EPISCOPAL CHURCH,  
150 FIFTH AVENUE, NEW YORK, N. Y.

Gentlemen: For the new building of Chinzei Gakuin,  
Nagasaki, Japan,

I will give the sum of.....dollars, payable  
as follows.....

.....

Name.....

Address.....

.....

## ANNUITIES

The annuity plan of the Board of Foreign Missions makes it possible for a donor to secure an investment and a guaranteed income, probably above prevailing interest rates, and provides at the same time a gift to help advance the Kingdom of God. Such a gift, drawing income for the donor during his or her life, can be designated for Chinzei Gakuin or any other work of the Board of Foreign Missions. Write for full information to Morris W. Ehnes, treasurer, 150 Fifth Avenue, New York City.

